**President.**—If the Director of Public Instruction will arrange like that, that on New Moon days there shall be no school, and that they will work on the ensuing Saturday, and if, for public offices, it will be a holiday till 1 30 p. m. or 2 p. m., as it may be, we shall come to an understanding and settle the matter. In Travancore a full holiday is given on the New Moon day.

**Mr. K. T. Mathew.**—In Travancore do they have all the holidays which we have here?

**President.**—I think they have got more. I think, so far as the educational institutions are concerned what Mr. Matthai says can be accepted; and they may be given a holiday on a New Moon day, and may be asked to work on a Saturday instead.

**Mr. C. Matthai.**—Is this rule to be confined to institutions where there are a considerable number of caste-Hindus?

**President.**—We need not go into that distinction. Let it be extended to all. Let New Moon day be a holiday, and if you can arrange that, it will satisfy the purpose. So far as public offices are concerned, the question is whether they should be given a full holiday or till a particular time, say 1-30. Would you like to have a holiday till 1-30 p. m., Mr. Ramachandra Ayyar?

**Mr. T. A. Ramachandra Ayyar.**—Yes, Sir.

**President.**—Then, I think we can introduce it.

**Mr. M. K. Raman.**—Does this concession extend only to Brahmins?

**President.**—For all. We do not make any distinction.

**Mr. T. A. Ramachandra Ayyar.**—I am willing to withdraw my resolution on the assurance given by the Government that it will be given effect to. Tomorrow happens to be the *Amavasi* day, and so my resolution may be given effect to from tomorrow.

Leave was given to withdraw the resolution.

**President.**—The next resolution is that standing in the name of Mr. Chakko.

## Holidays for some Syrian Christians.

**Mr. Chakko Cheruvattur.**—I beg to move the following resolution:—"*This Council recommends to the Government that Christmas, Ephiphany, Easter and Ascension days as observed by the Syrian Christians (other than Romo-Syrians and Protestant Syrians) may be declared to be public holidays special to such Syrian Christians.*"

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The resolution is intended to bring before the notice of this House and of the Government the necessity for recognising as holidays the following number of days as observed by the Jacobite Syrians, Marthoma Syrians and Chaldean Syrians who form a large number among the population of this State.

| | | | |
|---|---|---|---|
| For Christmas | .... | 1 day | Birth of Christ. |
| Easter | .... | 4 .. | Death of Christ. |
| Ephiphany | .. | 1 ... | Baptism of Christ. |
| Ascension | .. | 1 .... | .... |

I make only a modest request that these days may be recognised only as public holidays special to these communities, when public holidays special to other less numerous communities and sections of communities are recognised and granted by the Government. I am sure the Government will certainly grant this request by these communities. This provision is intended to protect the religious sentiments of the numerous litigants and witnesses attending our courts of law, the school boys and schoolmasters attending our public schools and the various clerks and officers under our Government belonging to these communities. As an istance, I may state that the All-Cochin Teachers' Conference this year is arranged to take place just on the Christmas day of these people, although the fact is that as the Head of the Department there is a Christian—but only a Protestant Christian. The polling day of the last Legislative Council Elections was on our Christmas day. We follow the Greek Calendar. There are many other public holidays which we do not now seek to be made exempt. With this short introduction, I request the co-operation of this House in the passing of this resolution.

**Mr. A. Eachara Menon.**—I second the motion.

**Mr. K. T. Mathew.**—Does the motion include the Easter day?

**Mr. Chakko Cheruvattur.**—Generally, the Easter holidays are four days.

**President.**—Is not the Easter day same for all?

**Mr. K. T. Mathew.**—No, Sir. It will be on a Sunday, but the day will be different.

**President.**—So, is the Easter day different to different communities?

**Mr. Chakko Cheruvattur.**—For all the communities I mentioned, these days are the same.

**President.**—Am I to understand that they observe the same day, but the dates are different to different communities among the Christians?

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**Mr. K. T. Mathew.**—I beg to point out that the Easter day falls on a Sunday.

**Rao Sahib Mr. T. V. Kasturi Ranga Ayyar.**—The Easter holidays consist of four days including Sunday.

**Mr. Chakko Cheruvattur.**—They are Thursday, Friday, Saturday and Sunday.

**Mr. O. R. Chummar.**—Sir, I support the resolution. In doing so, I have to make a proposal with regard to the list of holidays in general. In the last session we had one resolution moved by the Hon'ble Member for recognising Friday as a holiday. Just now we had the resolution of the Hon'ble Member for Nellayi for getting some other holiday. And here is a third resolution for getting some holiday, for the non-Catholic Syrians, and unless the Government will revise the present list of holidays and prepare a correct list, I can promise another resolution on behalf of the Catholic community. If we go through the list carefully, we will be able to cancel some of the holidays that are now observed, and also will find it necessary to give holidays on some other days instead. For instance, the Roman Catholics have got at present certain special holidays.

**President.**—By Roman Catholics, do you mean Romo-Syrians ?

**Mr. O. R. Chummar.**—Among the Catholics there are two communities, i. e., the Syrian Catholics and the Latin Christians.

**President.**—Does the difference consist only in the rights observed ?

**Mr. O. R. Chummar.**—There are also several differences between the two communities. But it is not necessary to consider those differences now.

**Mr. S. F. Nunez.**—The Syrian Catholics and the Latin Christians have different days of obligation.

**Mr. O. R. Chummar.**—Yes. That is true, and I now speak on behalf of both. We, the Catholics, have certain days, called the days of obligation. On these days, we are not allowed to do our usual work. In accordance with the principles of our religion, it is a sin to do any menial work on such days, and it is said that persons who work on that day will go to hell. Some of those days are already recognised as holidays special to Christians. But there are other days also, which are equally holy, and which are not, at the time same, recognised as holidays. On the other hand, there are certain other holidays which are not necessary, e. g., Ash Wednesday ; that is not a day of obligation.

**President.**—The clerks in my office who are Christians used to request for special holidays on days of obligation to them, as such holidays are not public holidays, viz., Ephiphany.

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**Mr. O. R. Chummar.**—There are 8 or 9 days in the year called "days of obligation".

**President.**—What is your proposal now?

**Mr. O. R. Chummar.**—So I would request you, Sir, to undertake a revision of the list of holidays, cancel holidays which are not necessary, and insert days which are necessary according to the theory of each religion. That is the only observation I have to make. Otherwise, resolution after resolution will be coming. The Jewish Member will bring a resolution; the Catholics will bring another, the Ezhuvas will bring a third, and so on. So the best thing for the Government would be to revise the list after making reference to the various authorities.

**Mr. C. A. Kunjunni Raja.**—A point of information, Sir. Are Ephiphany and Ascension days now holidays?

**Diwan Bahadur Dr. V. Verghese.**—In British parts Ascension is a holiday.

**President.**—Ephiphany is not a holiday. I know the Christian clerks of my office work on that day. It is not declared to be a holiday. There seems to be some force in what Mr. Chummar says. So that, with regard to the number of holidays to be allowed, we should follow the rules. It is necessary to include days of obligation. No purpose is served by giving a holiday on some other day. So you want a holiday on the day on which you have to do some religious work.

**Mr. Chakko Cheruvattur.**—These days are public holidays, as now matters stand, for Romo-Syrians and Protestants.

**President.**—Dr. Verghese says that Ascension day is a holiday in British India.

**Mr. Chakko Cheruvattur.**—The four days I have mentioned are considered to be very important. I do not know how far it is seriously observed by the Catholics. I have only picked up some of the few. The Hon'ble Member for Vellarappalli said there may be other days also. But I have picked up only the four principle ones.

**President.**—His suggestion is whether it will not be proper to make reference to the authorities on the subject, and then to revise the whole thing. I think that is reasonable.

**Mr. Chakko Cheruvattur.**—If the matter is referred to the authorities concerned, they will give a large number of days, and they being religious men, the instructions they give will be complete, and if we follow those instructions, we will have a very large number of obligatory days which are not holidays at present.

**Diwan Bahadur Dr. V. Verghese.**—But religious people go to church, where churches are available, every day.

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**Mr. C. A. Ouseph.**—If the holidays are more, the work in the offices will suffer.

**Mr. O. R. Chummar.**—The work of revising the list of holidays may be entrusted to the Special Finance Committee.

**President.**—The Special Finance Committee has already a lot of work to do.

**Mr. A. B. Salem.**—Would it be possible to make Saturday a general holiday?

**President.**—You now bring in a resolution so as to justify Mr. Chummar's observation, viz., that the Member for the Jewish Constituency will bring in another resolution. Now, Saturday is a public holiday to the Jews already.

**Mr. A. B. Salem.**—My object is to make it a general holiday.

**Mr. Chakko Cheruvattur.**—We want only to make changes where changes are necessary.

**Rao Sahib Mr. T. V. Kasturi Ranga Ayyar.**—I think we can allow this. In Travancore there is a larger number of holidays. I think our idea is to follow the Travancore Government in this matter.

**President.**—Are all these days given to the Christians in Travancore?

**Diwan Bahadur Dr. V. Verghese.**—I don't know, Sir.

**Mr. Chakko Cheruvattur.**—That is no reason why our Government should not sanction it, even though Travancore has not got it.

**President.**—We shall discuss this resolution later on. In the meantime, let us gather sufficient information on the point.

**Mr. K. T. Mathew.**—Will there be another ballot in the next session so that the resolutions that are now remaining may be discussed?

**President.**—The resolutions will be discussed in order.

**Mr. K. T. Mathew.**—Should we re-submit the resolutions again, after giving notice?

**President.**—Unless you say you are withdrawing your resolution, we will take them as having been sent up.

## The President's Concluding Speech.

Members of the House, I now bring the proceedings of the first sitting of the legislative session to a close. In doing so, I wish to intimate to the Members of the House that the next meeting will, in all probability, be early in Kumbham, and I hope the Members will find it a convenient time. I have now no special remark to make on this occasion, and I declare that this meeting be adjourned *sine die*.

T. K. KRISHNA MENON,
*Secretary to the Council.*

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